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COMMUNICATIONS.

For the Churchman's Magazine.

TO THE EDITOR :—

If the following extract from a Sermon on the mercy of God, *designed to present that attribute as a cause of fear*, should be thought worthy of a place in the Magazine, by inserting it, you will oblige, yours, &c.

PHILOS.

THE attribute of mercy, as it is displayed in the work of redemption by Jesus Christ, may be considered as furnishing a reason for fear towards the Almighty. The redemption of the world is the most illustrious display of God's mercy. It is the consummation of the riches of divine goodness. It may therefore seem strange to you, that this stupendous act of mercy should be represented as a cause of fear; especially when men take occasion from it to cherish a very different kind of emotion; but you will be convinced how justly it is thus represented, if you seriously reflect upon the awful sanctions, which are connected with it, & the fearful responsibility which it imposes. The Saviour has indeed accomplished his great work, by the sacrifice of his death—but if we be not profited by it, how dreadful will be our condition! To all our other offences, will be added that of having slighted his mercy, and neglected his salvation—ingratitude which it were no illustration of mercy, were it possible

that it should be allowed in man with impunity. It is indeed a dispensation of grace; but that dispensation declares, in most explicit terms, the certainty of a future judgment, and that, according to our present works. It brings life and immortality to light; but it reveals, at the same time, a lake that burneth with fire and brimstone, where their worm dieth not, and their fire is not quenched.

Thus the display of mercy in the redemption of the world, is connected with the sanctions of rewards and punishments, and leaves not even an opportunity to doubt concerning the awful responsibility which mercy itself imposed upon redeemed man. The attribute of mercy itself, therefore, in its richest display, addresses itself both to our hopes and fears. And considered in this light it must press on our minds, the certainty, that the greatness and extent of God's mercy is a reason why he ought to be feared.

We might take occasion, from this manifestation of mercy, to direct your thoughts to the malignity of sin. How great must that evil be, "which could require such a remedy as the humiliation of the second person in the Godhead."—Would a light cause, think you, move the Father of our spirits to subject even an innocent man to unmerited and ignominious suffering?

How great then must be the malignity of sin, which God pardons only through the merits of his Son's sacrifice?

This is indeed a wonderful manifestation of goodness; but by this very manifestation, the certainty of punishment in the case of those who abuse it, is most clearly evinced. It renews to our fallen race the promise and hope of eternal happiness: but such a promise, made to a moral agent, must increase his responsibility; and the infinite value of the happiness promised, must aggravate the punishment consequent upon its being received with ingratitude and neglect. Even our gratitude for this manifestation of goodness, must be animated to a higher degree, by reflecting how transcendent that goodness must be, the very abuse of which will be visited with that endless punishment threatened in the scriptures. This proves, my Brethren, that in proportion to the love and thankfulness, which are due from us, from the fact that God has been thus merciful to us, should be the fear which we cherish towards him; and that he ought to be feared even on the ground of the manifestation of mercy in the redemption of the world.

I might go on to show, by a similar course of argument, from the pardon of our daily sins, and from the daily communications of the Holy Spirit; and in fact, from all our mercies, both temporal and spiritual, that the receiving of those mercies should be a source of perpetual fear. I must leave you, however, to pursue, by yourselves, the proper train of reflections upon each of them. I will, however, desire each of you to ask yourselves, who can reflect that his every good inclination is excited by

the Holy Spirit, without some measure of fear accompanying the consciousness of such inclinations?—

Who can feel the comfort of forgiveness, without an awe of that forbearance which he experiences, and entertaining serious apprehensions as to the consequences of future offences? In every respect in which you can consider the goodness of God, you will find that it is calculated to excite the emotions of fear as well as of love and gratitude.

In the view which we have now taken of the amiable and glorious attribute of divine mercy, we see, that, in its most splendid manifestations, it affords no encouragement for transgressions, but highly aggravates the offence of those who take occasion from its forbearance, to continue in sin. No weakness sullies its excellence. In all its fullness and riches it has no sympathy with iniquity. Every display of it is perfectly consistent with the attributes of that holy and just Being who, though he willeth that all men should come to repentance and live, yet is of *purser eyes than to behold iniquity*, and will not suffer *the wicked to go unpunished*. It has been beautifully said, "though it give light by night to them that love him, serving to guide his servants through each gloomy season of their earthly trial, yet thickening that gloom, and aggravating their horror to those who reject its influence."

We are all, I hope, disposed to give this subject a particular personal application;—to be led from the consideration of the mercy of God, in all its exercise towards us, to regard it one of those reasons, and not the least of them, why we should fear the Almighty. Because there is mercy with him,

therefore will we fear him. Because he has devised means that we perish not forever, and hast provided an atonement, and in virtue of that atonement, the sinner may obtain pardon, therefore we ought to serve him through faith with Godly fear. An old, but very sensible writer has said, rather quaintly indeed, but with much truth, "mercy was never intended to save any man in his vice, to smooth him in his sin, and by abused hopes of pardon to strengthen the hands of his corruption. And therefore, he that from God's mercy gathers no argument for his fear, may conclude thus much, that there is indeed mercy and forgiveness with God, but no mercy and forgiveness for him."

When we consider our mercies, my brethren, we must feel that our responsibility is great; and they constitute abundant reason for us to fear the Lord always. If there were ever a people among whom the blessings of Heaven have been poured out with an unsparing hand, where most ample means are furnished of acquiring a knowledge of the beauty, excellence and fitness of the frame and constitution of nature, of our own moral capacities and accountability, of the revelations of God's will, of the means of our receiving the grace of the Holy Spirit, and of the evidences of our destination for future glory and immortality, we are certainly that people;—and we may learn that for a people, (and the reflection will apply equally to individuals and the community,) on whom a kind Heaven has thus smiled, and who have every means for a right use of their great and innumerable blessings, for them to abuse, or

neglect the great goodness bestowed upon them, is an high offence for which they may well fear God's heaviest visitations. True, you yet experience the forbearance of God, notwithstanding your continued sinfulness; but beware, I intreat you, how you trespass longer upon his forbearance. The fact, that you neglect it, may, sooner than you are aware, provoke his displeasure, and be followed by the most fearful visitations. Mercy may withdraw her care, and you may be given over, in the midst of your sins, to the hands of justice, under such circumstances that there may be no mercy to intercede for you, and that justice herself may be inexorable. Remember, I beseech you, that wherever the mercy of God is not glorified in the excitement of love, and fear, and gratitude, and piety, and obedience, it will hereafter be terribly displayed, in the infliction of that awful punishment, from which it would now win us, but then, there will be no escape.

But suppose you continue to abuse God's mercy, and that in this life, through his great forbearance, you receive no manifestation of his displeasure, death will soon terminate your neglect and abuse of mercy. You will then be given over to the hand of justice, under circumstances that can admit of no hope, that even mercy can interpose in your behalf. The Judge whose great mercy displayed in your redemption you have constantly disregarded, will fix your destiny with holy and exact justice, and the decisions of that justice will be fearfully aggravated by the evidence of your present ingratitude and abuse of mercy.



For the Churchman's Magazine.

TO THE CONDUCTOR:—

I have received a Circular from the Committee of the Protestant Episcopal Sunday School Union, and I take this opportunity to express my high gratification that the measure has been adopted, and my earnest hope that it will go into immediate, general, and efficient operation. The paper itself is well drawn up, and states the reasons why such a Society was wanted, with a clearness and force which I trust will commend it to the countenance and patronage and prayers of every Churchman. Our Sunday Schools ought to be immediately connected with it. The whole weight of our influence should be at once exerted to give importance to the Institution. We will hope that it is not destined to languish from General Convention to General Convention, to be in *articulo mortis*, as the physicians say, for three years, and then by the application of *stimuli* revived, only to drag out another three years' miserable and profitless existence, under the nursing care of an executive committee, a guarantee of its integrity being *all the while* had, in the orthodoxy of its ten Vice-President, and its fifty Managers just enough dispersed to prevent the possibility of their concentration, and to make them just so many ciphers in respect of that direct and prompt action, so necessary to its extensive patronage and usefulness. Notwithstanding what I conceive to be defects in its organization, if the clergy will come forward at once, and institute Societies in their parishes in connexion with the General Society, this Institution will at once rise into importance, and by

the extent and usefulness of its operations, become an honour to the Church. My opinion is, that there is a defect, I will not say a radical one, in the organization of this as well as most of our other General Institutions. I have been in the habit of *going for the whole* in all these institutions, and I trust I shall not therefore be considered as opposed, or designing to embarrass this measure, (which I sincerely rejoice has been in any shape presented to Episcopalians,) if I state my views of its defective organization, especially if I attempt at the same time to suggest a remedy.

I would not be understood to say, that I exactly consider the part of the plan which gives to the Society ten *ex officio* Vice Presidents, and fifty Managers, a defect, though I am free to remark, that so far as it relates to their constitution, the plan is defective. In order to give efficiency to this measure, a distinct organization should have been, at once, given to each Diocese, and that should have been in direct communication with the General Society—dependent indeed upon it for the principle, in some measure at least for the power, and perhaps wholly for the manner of operation.

The *ex-officio* Vice Presidents should have been *Presidents* in their respective Dioceses, and the Managers should have had their powers and duties defined and limited in the same way. Thus a separate *Board* should have been formed in each Diocese, their powers defined, and the periods of their meeting fixed. Such an organization would have given efficiency to the measure. As it is now, the Society relies for spreading its influence upon managers widely dispersed, who have really no duties



to perform, and who of consequence ought not to be expected to perform any. Better have had no managers at all, or at least none out of the city of Philadelphia or New-York, but to have left the whole concern in the hands of the Committee, and let that Committee have originated with the General Convention. My design, however, was only to point out the defective organization of the Society, and to suggest a remedy. The latter may be done in few words.

Let the Managers appointed for each diocese, assemble at some convenient place without delay, and adopt for their respective dioceses, a plan of efficient operation. Let them agree to meet at stated periods, and let those who are known to be deeply interested in the cause, be requested to attend with them. When they have done this, let them enter into correspondence with every clergyman in the diocese, and let it be made the duty of each one, to see that in a particular district, assigned to him, a school be organized in every parish. By adopting this energetic course of operation, the managers will have it in their power to remedy the defect to which I have alluded, and within a few months there may be as many societies in connexion with the General Institution as there are parishes in our several dioceses. In the small diocese of Connecticut alone, I am convinced that the managers may by the plan of operation which I have mentioned, be able to report to the executive committee by the first of June, at least seventy societies, which shall have placed themselves under the influence of the Protestant Episcopal Sunday School Union.

I hope this remedy will be adopted, and that the influence of

this great measure resolved upon with such perfect unanimity at our late General Convention, may be soon felt in all our Churches. An uniform system of organization and of instruction, I trust will be soon recommended. The executive committee, judging from present appearances, will act with promptness and energy; and that no interest of the Church as connected with this society, will be suffered to languish from want of attention. Much will depend upon their zeal and activity. There is a great deal for them to do, in order to make the Society, what the interests of the Church demand from it. From my knowledge of the gentlemen who compose the executive committee, I am confident, they will not consider the issuing of a circular, as the end of their duty. But the clergy ought not to consider every thing so wholly dependent upon the committee and the managers, and the Vice Presidents *ex officio*, that nothing remains to be done by them. By their immediate and zealous co-operation, much will be done to strengthen the General Society, and to give success to its exertions; but their indifference and inaction, will tend more powerfully perhaps than they are aware, to produce a correspondent state of feeling at the point where all animation concentrates, and again diffuses itself.

*A Friend to the P. E. S. S. Union.*

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For the Churchman's Magazine.

*Union in Benevolent Societies.*

MR. EDITOR:—In our Churches generally, and I believe in every instance, at least, so far as my

knowledge extends, it is a fact, where there is no auxiliary to the Connecticut Society for promoting Christian Knowledge, or to the Domestic and Foreign Missionary Society, a large proportion of their female members, are members of associations connected with the American Board or some other Presbyterian or Congregational Institution—I know of no subscribers to the associations of other denominations. In this way our means of contributing to our own societies is diminished, and they are allowed to languish for the want of that aid which is given to others. I should not complain of this, were we benefitted by the sums thus contributed, or was unity and harmony, in reality promoted. When or where has any Episcopalian been benefitted by the funds of these societies, in the management of which they have no share? Yet when I have proposed to do something for our own societies, I have been met by the declaration, we are subscribers to the American Board, &c. Let us form auxiliaries, associations, &c. in each of our parishes. We shall thus draw closer the ties of union among our own people, promote good-will to other denominations, and have funds to meet the exigencies of the Church.

A CHURCHMAN.

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For the Churchman's Magazine.

*Observations on the importance of a work similar to the National Preacher, with suggestions concerning the plan on which such a work should be undertaken.*

The plan of publishing Sermons of American Divines, as specimens

of the Theology and eloquence of the American pulpit, as well as to furnish the public with interesting and instructive volumes from the pens of our most eminent preachers, originated many years ago.—The original projector of the plan, if we are not mistaken, was a Mr. Cooper, a clergyman of New-Hampshire. He entered into extensive correspondence on the subject, and it is believed issued a prospectus of the work. His plan was to publish two or three volumes to be furnished gratuitously by Divines of different denominations. It is not known that he published the names of the persons whom he expected to be contributors; but the names of the several authors were to be attached to their respective discourses. The undertaking did not succeed, at least we have no recollection of having heard that it was followed by any publication. It probably failed on account of insufficient patronage, or perhaps, (which we think very likely to have been the fact,) something defective in the plan, or a want of confidence in the projector. We recollect to have heard something of the kind objected at the time.

A subsequent attempt was made by a person, we believe a clergyman at the south, to furnish the public with specimens of the eloquence of the American pulpit, by an annual volume of sermons, to be selected, we believe, by competent persons, from such as should be contributed by the clergy generally, without regard to denominations. All that we know in relation to this project, is, that it failed, probably from the objectionable features of the plan itself.

However, patriotic and other motives, may have been, in each

case, urged as reasons, why the plans respectively should receive encouragement and patronage, by thus gratifying the public taste, and administering to public instruction, we have always understood that private emolument was to be secured; the individual projectors were to be benefitted in a pecuniary point of view. This of itself does not constitute an objection to either plan, nor are we apprised that it had any influence in preventing their success.

The plan of monthly sermons in periodical journals, has existed for a long period. The family sermons of the Christian Observer have appeared in the monthly numbers of that very valuable work, for more than twenty years. And the example has been followed in the greater part of the numerous religious journals which have issued from the American press.—This seems to have suggested the plan of publishing *monthly sermons of living ministers*, the author's name accompanying each sermon. It is one which is calculated to attract great interest to the work, and to give it very extensive circulation. The title of the work is *The National Preacher*, and twenty or thirty respectable divines are pledged to contribute sermons for its pages. It is said to have obtained a subscription list of upwards of 4000 names.

This work is published in a neat and attractive form. We know not that it has any peculiar claims to be considered a National Work. We dislike this taking of national titles, to designate the work of one or at most a few individuals—as if they had an especial claim to be considered as expressing the sentiments of the American public, and entitled to American patronage. The

sermons which have been published are respectable, and one or two of them are specimens of elegant composition. The sermons of Dr. Mason and Dr. Spring, we consider masterly performances, doubtless among the best efforts of those distinguished preachers. We have one objection only to state, and that is founded in the fact, that, in order to render the work generally acceptable, and to obtain for it the widest possible circulation, the work is to contain nothing which will be doctrinally objectionable to any of those great denominations among whom there is a probability that it may circulate. This may be perfectly consistent with the levelling sentiments of the age; and on the part of those who are willing to place all systems of faith on the same ground, this may not constitute an objection. But in my view it is a great defect, for though it may not inculcate any tenets which are exactly erroneous, yet the absence of all doctrines which are controverted, will tend, on the part of its patrons, and the public generally, to weaken their attachments to any particular system of doctrines, and ultimately to those doctrines which are now considered *distinguishing* doctrines of the gospel, and which relate to what are deemed essentials in the grand scheme of salvation. We have not been unconcerned spectators of the progress and influence of liberal and latitudinarian principles. We have witnessed the wide spread indifference which they have created, and the advantageous ground on which it places the advocates of error, and the consequent bold front which they have assumed. The Presbyterians have taken the lead in the levelling schemes of the age, in breaking



down the walls and defences of Zion,—their numbers, power and influence, may have given them a feeling of security, and led to the conclusion that they might do this, not only without danger, but with a sure prospect of extending their border. But what has been the fact? Already do they begin to perceive their mistake. They have been constantly weakened, and opposing systems of faith have made continual inroads upon them, and chiefly because all the barriers against them have been broken down. Give the *National Preacher* some character, by which it may be known as the fearless advocate of the faith once delivered to the Saints, as well as distinguished by its display of elegance in style, and force and eloquence in thought, and my objection to it will be removed. This however will not be done. It is designed to be generally read, and in order to that it must contain no statements of Christian doctrine, offensive to any class of religious readers.

A work of the kind should not be controversial, but it should furnish the public with a fair specimen of the matter, as well as the manner, which is brought into the pulpit. It should be calculated for usefulness in a doctrinal and practical point of view. Its tendency should be positively to strengthen our faith in the great doctrines of Christianity. This appears not to be the aim of the *National Preacher*.

If it be desirable that monthly sermons of living ministers should be published, and generally circulated, why not adapt them to the views of some particular denomination? And why not call to the aid of the publication the weight of talent in that denomination? Of what interest is it to the Episcopa-

lians, or Baptists, that two or three of their divines have been selected, and their names obtained, with the expectation that they will furnish each, a sermon for the *National Preacher*? Will that circumstance render the work a fair specimen of the pulpit Theology of their respective denominations? Why not have a work of this kind, with an Episcopal character—a work which may be attractive to us in particular, from its containing some of the best efforts of those distinguished preachers in whom we are interested from the very circumstance of our relation to them?

In suggesting a plan for a similar work, to contain the Sermons of our own divines, I am aware, Mr. Editor, that there are difficulties which would attend the undertaking, and that it might meet with some opposition even among ourselves. But still I believe it may be accomplished, and productive of great usefulness in more respects than one.—At any rate let an effort be made on the following plan, or if possible, a better one. Let some clergyman whose situation may render it convenient, undertake to conduct a monthly publication of Sermons, obtain the names of several of the most eminent of our clergy in each diocese as contributors, let them be responsible for their discourses, as to doctrines, &c. ; let the subjects of them be the great points of Christian faith and practice. After deducting the reasonable charges for publication, let the avails of the work go into the treasury of the Domestic and Foreign Missionary Society. If the work should receive a fair patronage, of which there can be little doubt, it would be a valuable auxiliary to that Society, an honour to the Church,

creditable to the American pulpit, and an instrument of building up thousands on our most holy faith. I would adopt an unostentatious title, say, *Sermons by Clergymen of the Episcopal Church.*

I have extended my observations on this subject much beyond what was originally intended. They have been drawn up in much haste perhaps too much so, when the importance of the subject, which they are designed to recommend, is considered. Still the importance of the subject is the only ground on which I claim for them your favorable consideration. If you agree with me in this respect, by presenting them to your readers, you will oblige

Your's, &c.

BOWDEN.

For the Churchman's Magazine.

TO THE EDITOR:—

I regret Sir, to learn that the Churchman's Magazine is to be discontinued at the close of the present volume. This will be the fourth or fifth time that I have bid adieu to this valuable paper. I shall part with it consoled in some degree by the prospect of a weekly paper designed to take its place, though I cannot give up my attachments to old friends without painful sensations. From a line or two in one of your last numbers, I infer that it is intended to publish the first number of the new paper on the first of next year. Some new plan should be adopted to give an interest to the paper beyond what the talents with which it may be conducted may excite. If there is not, I have no confidence that it can succeed beyond one or two

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years. I would earnestly recommend that it should be connected with the Society for Promoting Christian Knowledge. Let the Committee to whom this business is intrusted, stipulate with an Editor for a reasonable compensation to continue a given period. Let the Society stipulate to pay the amount, if it be not received from the paper. Let the surplus income of the paper go into the treasury of the Society. If the work meet with the success anticipated, it is a fair calculation that the Society may be annually benefited to the amount of a thousand or fifteen hundred dollars. This expectation would excite deep interest in the circulation of the paper, and greatly promote its usefulness.

Yours, &c.

BEACH.

From the Church of England Magazine.

ON DAILY WALKING WITH GOD.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—Phil. iii. 12.

1. Resolve in the strength of Divine grace, to walk this day humbly with your God; drawing near unto him (Ps. lxxiii. 28,) in renewed acts of repentance and faith; coming unto Christ; depending upon him, and looking to him as your atonement and example, and as the author and finisher of your faith.

2. Give diligence to make sure to yourself, and to evidence to others, your personal interest in the Son of God, your covenant relation to the Father through him, and consequent title to an everlasting inheritance in heaven.

3. Let nothing prevail on you to omit secret duties, or to perform them in a negligent manner. Earnest believing prayer, the diligent study of the scriptures, devout reflection, and self-examination, must be your every-day employment, if you would keep up communion with God and walk worthy of the Lord unto all pleasing. Thus—in the faithful and diligent use of these precious means—the man of God trims his lamp and replenishes it with the heavenly oil, girds up the loins of his mind, becomes fruitful in every good work, and increases in the knowledge of God.

4. “Keep thine heart with all diligence.”—Examine well your thoughts and motives, guard particularly against the occasions of sin; vigilantly watch every avenue by which sin, Satan, or the world, may approach to hurt you. This will be found the best preservative of inward peace and outward consistency, of tenderness of conscience, brokenness of spirit, and spirituality of mind.

5. Seek to live under the comforting sense of God’s favour, the reverential impression of his presence, and the constraining influence of his love.

6. “Whatsoever you do in word or deed, do all in the name of the Lord Jesus,” making his glory, and the interests of his kingdom upon earth your continual aim.

7. Endeavour to unite diligence in business and fervency of spirit; let all things be done and said to mutual edification; and in your intervals of solitude endeavour more particularly to realize God’s presence, and fix your thoughts and affections upon him.

8. In order that you may redeem time, live continually, as it were, within the precincts of the grave,

and on the borders of an eternal world. (Eccles. ix. 10.)

9. As you would thus walk with God, by faith in his dear Son, never lose sight of your own corruption, weakness, and insufficiency, or of your entire dependence on the help of his Holy Spirit; nor ever cease to implore his promised influence to work in you effectually both to will and to do, as the spirit of light, holiness, and love, the comforter of the church, and the glorifier of Jesus.

10. When you have done all, account yourself an unprofitable servant, and repose your every hope on the Saviour’s finished work—regarding this, and nothing in yourself, as the spring of all spiritual comfort, peace, and joy.

CHRISTIAN READER,—A perusal of the above brief directions may serve the three-fold purpose 1. Of giving you a glimpse of gospel holiness; 2. Of convincing you how greatly you come short, and of humbling you on account of it; 3. Of awakening your earnest desires after higher attainments, and putting you upon renewed resolutions (in dependence on the divine Spirit,) and earnest cries to God for renewed strength. And in this view nothing can be more sweet and encouraging than that precious promise which you find Ezk. xxxvi. 27. “I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes, and do them.” Oh, plead with God—cry earnestly to him—wait diligently upon him, to accomplish in you more and more, what he here engages to do for his people. He is rich in grace unto all that call upon him, as his word, and the experience of his people, fully testify. For, remember, holiness, heart ho-



liness, practical holiness, real holiness of life, is a sweet part of God's salvation, and while enabled sincerely to wait and long for this, you have the manifest token of God's love towards you, the seal of the spirit, and pledge of eternal life in Christ Jesus. If you ask what it is to walk in God's statutes?—I answer it is, to walk in the spirit, (Gal. v. 16,) to walk in Christ Jesus the Lord, (Col. ii. 6,) to walk in the light, (1 John i. 6, 7,) to walk in love after his commandments. And these are intimately connected with each other; they are so many links, forming one chain which cannot be broken.—He that has in very deed been made partaker of the Spirit, will live and walk in the Spirit. The Spirit by his teaching will lead him to Christ,—Christ is the light of the world;—no follower of his shall walk in darkness, but shall see the light of life;—and the light of saving knowledge is ever attended with the fire of holy love, which cannot fail to warm the heart, and stimulate it to all holy obedience.

J. E. J.

#### [EXTRACTS.]

##### *Inconsistency of Unitarianism.*

In the system of Unitarians, nothing is so remarkable as its glaring inconsistency with itself. The professor of this system rejects all mysteries, because he cannot comprehend them,—and at the same time admits the most incomprehensible of all mysteries, the existence and infinite perfections of the Deity. He rejects, as utterly inconceivable, the incarnation of the Son of God: while he receives, with-

out hesitation, the account of many miracles of a nature certainly quite as inconceivable. He denies the atonement offered on the cross.—yet admits the belief in a resurrection of the body. In short, he applies his principles of reasoning only to a few of those particulars, which are laid before him, and leaves the others untouched. He explains away some truths by his metaphorical interpretations, whilst many, just as much open to such interpretation, are left in their naked simplicity.

##### *Irreligion always the same.*

Irreligion is always the same.—In different ages and under different circumstances, it does indeed, exhibit itself under a corresponding diversity of appearances: but the spirit and tendency are always the same. In a barbarous age, when freedom of opinion is repressed by the strong arm of power, infidelity conceals itself under the exterior of religious formality. In times when a strong reaction has taken place, it avows itself in unblushing mockery of all decorum. In a more settled and refined state of things, its appearance is proportionally refined: and what was once avowedly unbelief and atheism, is, by the smooth courtesy of the present enlightened times, "liberality of sentiment," and "rational religion."

##### *Infidelity and rational Christianity.*

At that point, to which the infidel comes at once, the rational Christian seeks to arrive by a more artful and insinuating course.—There is something in the bold de-

nial of the infidel, which shocks the feeling of mankind. The rationalist avoids this offence by a circuitous mode of proceeding. Why so abstract and mysterious a doctrine as that of the Holy Trinity, should become a subject of such violent and acrimonious controversy, might, at first sight, occasion surprise. But if this doctrine be once got rid of, that of the incarnation of the Son of God follows with it: and without this, it is impossible to maintain an atonement for sin, or a remission of the penalty of sin, or a deliverance of man from the sentence of condemnation. So that it becomes necessary to follow up the train of reasoning, and to admit, that to leave man under the sentence of condemnation without a hope of redemption, would be contrary to the Divine goodness: and, to avoid so glaring an inconsistency, we now find the argument brought to this,—that if there be no remission of the penalty, then man has surely not been subjected to any such penalty:—and in fact, like the father of sophistry of old, his modern disciples came at length to the artful insinuation, “Ye shall not surely die!” This is the ultimate object of all their subtleties; and thus they, like those from whom they so earnestly affect to distinguish themselves, plainly shew what their true design is, and where the real idol of their worship is enthroned.

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#### *Ministry.*

“That person has a very imperfect and meagre conception of the ministerial office, who supposes that its duties are discharged by the bare public performance of the prescribed services of the Church.

Engaged by a solemn covenant to ‘give both public and private ministrations, as well to the sick as to the whole, within his cure, as need shall require, and occasion shall be given,’ the conscientious minister considers himself, in the language of an apostle, as the ‘servant’ of those over whose souls he is appointed to watch. He will accordingly not only be ready to perform his duty in this as in every other respect, when he shall be required, but he will be continually looking out for opportunities of performing it. He will be—

‘——— still at hand without request,  
‘To serve the sick, to succour the distressed.

“He will be ‘going about,’ not with an interested view to his own recreation alone, but for the purpose of ‘doing good.’”

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#### *Reading Service.*

“The matchless simplicity of Scripture is frequently overlaid by too great an anxiety to give it weight and dignity. Those exquisite specimens of pathos, so admirably interwoven in its narrative, require nothing but an unstudied manner, and a free and natural delivery. By intending to be very impressive, the injudicious reader often produces a contrary effect. By elaborately taking too much pains, he fails in the very object proposed. To read our beautifully diversified services in one dull, monotonous, undeviating manner; to give precisely the same expression to the Ten Commandments, the history of Joseph, the Litany, the Parables of our Lord, and the Lord’s Prayer, evinces a lamentable ignorance of the force, beauty, and variety of those inimitable composi-

tions; but he who feels their power himself, will always communicate that impression to others. You cannot possibly pay too much attention to whatever relates to a proper method of ministering '*publicly in the congregation.*' "

For the Churchman's Magazine.

TO THE EDITOR—

SIR—Having read with much interest, the Memoir of the Rev. Dr. BRONSON, in a late number of the Magazine, and being anxious that whatever relates to the *writings*, as well as *life* of that good man, calculated for public benefit, may receive its appropriate attention, it is desired that one thing further should be more particularly noticed. What we allude to is this:

From the commencement of his duties as an Instructor in the Institution over which he so long presided, it is no doubt generally known, that Dr. BRONSON commenced preparing and delivering a regular course of *Lectures on the Rise and Progress of the Manual Arts*. These Lectures, thus commenced at an early period of his labours as an Instructor, were perfected as the advancement of the arts, and his own researches, furnished materials, until they became, during the latter part of their delivery, highly interesting and instructing to all who heard them.—They were designed to give a similar view, and if completed, to furnish a similar work, on the Arts, to "*Kett's Elements of general Knowledge*," on the Sciences. The usefulness of the latter work, especially to young people and students, is well known. And of these lec-

tures, the writer of this can say, that the impression they made on his own mind, (and he thinks it must have been much the same on the minds of all who heard them,) was such as to produce an earnest desire, which still continues, that the whole course, or a large selection from it at least, might be published. And he feels confident, that no work of the kind exists in the English language, so interesting and instructing to the generality of readers, as might easily be formed from these lectures.

Several extracts from them have indeed appeared in the Magazine; but they have been detached parts, which, to say the least, have not appeared to the best advantage,—and it is believed, are among the least interesting to most readers.

A hope is hereby expressed, that the manuscripts of these lectures will soon be examined; and if found worthy, that they may, ere long, be presented to the public.

A. S.

#### ADDRESS

Of the Right Rev. Bishop HOBART,  
to the Convention of New-York,  
Oct. 18, 1826.

Before I proceed, according to the canon, to lay before you my proceedings during the past year, and the present state of the diocese, it may be proper in this way to put on record the Episcopal acts performed for me by my right reverend brother of the diocese of New-Jersey, during my absence abroad.

[Here he details the Episcopal acts of Bishop Croes, in the Diocese of New-York.]

I commenced my visitation of the



churches of the diocese with those in the city, and in the course of the last spring the ordinance of confirmation was administered.

[We omit the details of his various visitations, as possessing merely a local interest—and pass on to the following extracts, which conclude the Address.]

The journeys of a year past, embrace in the whole between 3 and 4000 miles.

The whole number confirmed during the past year is 1940.

To detail minutely the incidents of these journeys, would be too great a trespass on your time and patience; and perhaps would not fall within the design of these addresses to you. Yet there is one incident which I think you will excuse me for mentioning. On my journey from Rochester home, I left the state of New-York, a few miles south of Owego, and entered the Beech Woods of Pennsylvania, which cover the exceedingly wild and mountainous district through which runs the boundary that separates these two states. On my arrival at the village of Montrose in the evening, I was surprised with the information that Bishop White was at that moment preaching in the Court-house. I of course immediately hurried there, entered the room, and saw the venerable father of our church in the midst of the flock who had crowded around him; and was struck with the clear and edifying words of truth from that voice whose benevolent tones had instructed and cheered my childhood more than 40 years back. Little did I then think that I should hear them in what is still almost a wilderness, at a period when he who uttered them should have attained nearly the age of fourscore. The unexpected meeting under

such circumstances was, I may say, truly delightful; and the interesting visit of the aged bishop of Pennsylvania to this remote part of his diocese, must be attended with highly salutary effects.

In the above visitations I always preached, and often delivered an address on the subject of confirmation, and always, with one or two exceptions, an address after confirmation to the persons confirmed.

My visitation afforded me the fullest evidence of the zeal and assiduity with which the clergy prepared the candidates for confirmation, and of the highly beneficial effects thence resulting. Almost all the congregations which I visited in the country are comparatively of recent origin; and in these the persons confirmed were generally more advanced in life than in our city congregations. They consisted principally of converts to the church—of those who attached themselves to her from other denominations; and the enlightened seriousness with which I had every reason to believe they received this holy rite, gave evidence of the fidelity with which their pastors had prepared them for it.

In several places, too, I found strong evidence that the clergy can counteract the powerful course of religious fanaticism, and not only preserve any of their flocks from being led astray, but secure accessions, without any departure from the primitive principles and sober institutions of our church. Increased public ministrations by the clergy, and pastoral instruction from house to house, with prudent zeal and fidelity, explaining and enforcing the institutions of the church, and showing their connexion with the great and distinguishing doctrines of the Gospel, and

their tendency to excite a rational yet fervent devotion, will, through the divine blessing, prevent the members of the church from wandering elsewhere in search of spiritual light and consolation; and will tend to satisfy others of the high excellence of her ordinances and liturgy, as the best security for sound doctrine, and for an enlightened and substantial piety. The increase of our church by any other means, by relinquishing any of her principles or institutions, is not to be desired. Numerical strength might thus prove absolute weakness, by bringing within her pale those who will seek to change her character, and to accommodate her to other religious views, and other modes of worship. Our church in this diocese has hitherto increased by a faithful adherence to her principles. In new settlements, a few churchmen, in some cases scarcely more than one zealous churchman, using the liturgy for worship, and at last obtaining the aid of some missionary, on Sunday, have often succeeded in establishing a respectable congregation, and in erecting a house for worship. At Moravia, Owasco Flats, four or five years ago there was but one churchman: the service of the church was introduced, ministerial aid occasionally procured, and a congregation has been gradually formed, who have erected a handsome edifice for worship.—The above remarks may be applied to the little congregation at Trenton, and to the larger one at Ithaca, and to the still larger ones of Ogdensburgh, Batavia, and Rochester, where handsome brick or stone buildings are erected. The congregation at Rochester, itself but a new settlement, has been organized but six or eight years; and in

that period they have erected two houses for worship; and the large stone edifice in which they now assemble, a beautiful specimen of Gothic architecture, is surpassed by none in the state. The small congregation at Waterloo deserves great credit for the singularly neat and commodious church which they have erected; and that at New-Hartford is principally indebted for their convenient structure to the liberality of one venerable individual, who at the first generously endowed the church, and has since continued his munificent benefactions. In the handsome brick edifice at Batavia, a large body of worshippers assemble, where, not many years since, I officiated in the court-house to an assembly, scarcely any of whom were acquainted with our mode of worship. I might apply the same remark to Ithaca.

For all this, for the increase of our congregations, which now amount to 150, and which, within 12 or 15 years, have been nearly doubled in number, 12 being organized during the past year, we are very much indebted under God, to missionary exertions. And I am thus led to entreat an increased attention to measures for augmenting the Missionary Fund. I would impress this particularly on the large and wealthy congregations in our cities and elsewhere. Our new congregations in the country are not deficient in their contributions for erecting churches, and for supporting their ministers. Many of them consist of but few families, who, in proportion to their ability, most liberally contribute to the support of their church. Surely they have a claim on the benevolent and pious sympathy of their more favored and opulent breth-

ren. The report which I shall lay before you from the Committee for Propagating the Gospel, &c. will show the number of missionaries employed—who, it should be remembered, only receive each the small stipend of \$125. The remainder of their support comes from their congregations. Many are the new settlements where our church would be established, could they be supplied with missionaries. But the funds are wanting. I must entreat, therefore, a renewed attention to the missionary societies for raising funds. To the one in this city we are much indebted for their liberal exertions. It has occurred to me, and the suggestion was approved of by the Missionary Committee, that the fund might be increased, by collections made for the purpose in every congregation, at the visitation of the bishop—particularly when he holds confirmation. The occasion is an interesting one; it usually brings together a large congregation—and the religious sensibility which is generally produced by the administration of the ordinance of confirmation, will be favorable to pious liberality. A resolution, providing for this measure, will be laid before you for your consideration.

I ought not to omit to notice my visit to the congregations of Indians at Oneida Castle. Their behaviour was, as usual, orderly and devout—several were confirmed—and the solemnities were rendered more interesting by the admission of Mr. Eleazar Williams, who is of Indian extraction, to deacon's orders, and who goes with several of the Oneidas to Green-Bay, in the territory of Michigan, where there are other Indian tribes.

The names of the persons admit-

ted as candidates for orders during my absence have been already mentioned.

Since my return, I have admitted John C. Porter, Ephraim Punderson, Samuel Fuller, jr., Isaac Pardee, Horatio Potter, George L. Hinton, John W. Curtis, Hiram Adams, Wm. A. Curtis.

The following deacons have been admitted priests:—Richard Salmon, Palmer Dyer, Orsamus H. Smith, Wm. C. Mead, Augustus L. Converse, Manton Eastburn, John West, Peter Williams, Wm. B. Thomas, Amos C. Treadway.

The following persons have been admitted deacons:—Samuel B. Youngs, who is missionary in Madison county; Alva Bennet, officiating in Windham; Norman H. Adams, missionary at Unadilla; Joshua L. Harrison, officiating in Orange county; John M'Carty, missionary at Onondaga and Syracuse; John S. Stone, tutor in Geneva college; Samuel Seabury, officiating on Long Island; Wm. M. Weber, missionary at Waterloo; John A. Clark, officiating at Palmyra, Lyons, and Sodus; Smith Pyne, who has removed from this diocese to Elizabethtown, in New-Jersey; Edward Davis, residing at present at Poughkeepsie; Edmund D. Griffin, in New-York; Wm. L. Keese, missionary at Sackett's Harbor and Brownville; Alexander H. Crosby, officiating at White Plains; Eleazar Williams, removed to Green-Bay; John A. Hincks, officiating at Newtown.

You will feel with me, that it is a great cause of thankfulness to God, that during the past year, in a diocese consisting of so great a number of clergy, there has been no change among them by death.

The following changes are to be noted:—



The Rev. John C. Rudd, D. D. for more than twenty years the respected rector of the church at Elizabethtown, N. Jersey, has removed to Auburn, and taken charge of the Academy in that village.

The Rev. Moses Burt, who officiated as missionary at Hampton, has removed to Ticonderoga.

The Rev. Lawson Carter has taken charge of the church at Eastchester.

The Rev. Edward K. Fowler has removed from Long-Island to Monticello, in Sullivan county.

The Rev. Orson V. Howell, and the Rev. Wm. Shelton, have received letters dimissory from this diocese to Connecticut; as also the Rev. Wm. C. Mead to Pennsylvania, and he is succeeded at White-Plains by the Rev. Alexander H. Crosby; the Rev. Alonzo Potter, who so ably filled a professorship in Union College in this state, to Boston; the Rev. John V. E. Thorn has also removed from Flushing, where he is succeeded by the Rev. Wm. A. Muhlenberg, from the diocese of Pennsylvania.

The Rev. Edward I. Ives, from the diocese of Connecticut, officiates in the churches at Peekskill and Philipstown. The Rev. Henri L. P. F. Peneveyre, D. D. for many years the worthy rector of the church du St. Esprit in this city, has removed to Switzerland, his native country. I have since heard from him, and he desires his grateful remembrance to his brethren of the clergy with whom he was acquainted in this country.

During the last winter, I was compelled to a painful act of discipline in the suspension of the Rev. Augustus L. Converse from the ministry; but in consideration of his previous excellent character, of the deep penitence he has ex-

pressed for the offence which occasioned his suspension, of the testimony of the vestry of the congregation where he resides to his present exemplary conduct, and of their earnest wish for his restoration to the ministry, I have been induced recently to remove the sentence of suspension.

As a means of diffusing religious knowledge, I need hardly insist on the importance of religious tracts; such as exhibit views of divine truth, in accordance with the sentiments of our church, and explain her institutions, are particularly wanted in the new congregations. There is a Tract Society of our church in this city, which has been exceedingly useful in this way, and I wish to call your attention to it. I hope the society will take measures for making itself more known. One would think, that on the subject of diffusing religious knowledge by tracts, there would be no difference of opinion, or of measures among us. An union here with our Christian brethren who differ from us, must inevitably, to say the least, endanger our religious system, either by circulating sentiments in dissonance with its distinctive principles, or by keeping them out of view in a general association of commanding influence, lead to the belief, common among ourselves, that they are of little importance. "To teach the people committed to their cure and charge, to keep and observe the doctrine, the sacraments, and the discipline of Christ as the Lord hath commanded, and as the church hath received the same," is the solemn promise of our clergy; and surely in the important matter, therefore, of instruction by means of tracts, we ought not to be subject, directly or indirectly, to any supervision, or

any control, extraneous from our own church. The same observation applies to Sunday schools.— There are the seats of religious instruction, and in the high and important duty of instructing the youth in religious truth, the minister of our church should be under the jurisdiction of his own church alone, and should not be subject to influence, or supervision from any other quarter. I am confident, my brethren of the clergy and of the laity, that you value your church for her doctrine, her sacraments, her ministry, and her worship, or you would not have assumed her ministry, or continue in her communion. You must consider then the extension of this church as the best mode of extending the blessings of Christianity, and as your most sacred duty. To this extension, then, let us unitedly devote, as far as in our power, our time, our talents, our influence, our worldly substance, and our prayers. And above all, let us, through divine grace, adorn her doctrine by the purity and sanctity of our tempers, and our conduct, and by that lively faith in the great doctrines of salvation, through a divine Redeemer and Sanctifier, which, by the renovating power of the Divine Spirit, will produce holiness of heart and life. Thus we shall save our own souls; and letting our light shine before men, lead them to glorify our common Father in Heaven.

JOHN HENRY HOBART.

New-York, Oct. 17th, 1826.

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For the Churchman's Magazine.

If alterations in the Liturgy must be made, I see no reason why the

following would not give general satisfaction. Place the *Collect for Grace*, before the *Collect for Peace*, and the rubric after the prayer for the President, &c. immediately after the collect for Grace. To the rubric before the Commandments, add the following, or the declaration of our Saviour only may be said; excepting perhaps on Communion days. These, with the alterations proposed by the house of Bishops, would render the service short enough, and I believe would go far to put an end to all difference of opinion and practice. My reason for the first alteration is, that the *Collect for Peace*, and the *Prayer for the President, &c.* are comprehended in the Litany:—as much so as the *Prayer for the Clergy and People*, and the *Prayer for all conditions of men*: and may therefore be omitted without injury to the beauty and perfection of the service. The second alteration is proposed for a similar reason, the words of our Saviour are a summary of the ten Commandments, the substance of them, *wherein the two commandments on which hang all the law and the prophets*. I see no necessity for these alterations, and wish none; nor am I aware that my people desire any. I avoid all deviations from the letter of the Rubrics, and am unaccustomed to complaints concerning the tediousness of the service. I would not be understood to be one of those precisely rubrical men, in this very rubrical quarter, who notwithstanding make the rubrics bend under the extremes of cold and heat, to times and circumstances. My wish is to preserve the Liturgy precisely as it now stands; but if it is to be touched, and that only for the purpose of shortening it, let it be done, so as to meet the wishes of

those who desire alterations. If possible, when it can be done without yielding one important point, or changing the spirit of any one part of the service, let us so frame the

measure proposed, that if it fails in giving universal satisfaction, it may leave no room for disapprobation from any quarter. G.

## ECCELESIASTICAL INTELLIGENCE.

*From the Church Register.*

The Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, acknowledges the receipt of the following sums :

Nov. 16. From the Female Mite Society, Chester Town, Md. for the education of a male child at Green Bay, to be named Wm. Austin; and a female child, to be named Margaret Austin Jackson,	\$30 00
Donation from Female Missionary Society of Christ Church, Savannah, Geo. received fr. Rev. A. Carter,	50 00
20th. From the ladies of the congregation of Trinity Ch. Utica, N. Y. to constitute the Rev. H. Anthon, of Utica, N. Y. a patron,	50 00
24th. From the ladies of Dr. Gardner's congregation in Boston, to constitute him a patron,	50 00
Dec. 4th. From the Female Episcopal Missionary Society of Carlisle, Pa. by Rev. G. Boyd,	15 25

\$195 25

THOMAS HALE, *Treasurer.*

*Dec. 4th, 1826.*

BISHOP HEBER.—Eight thousand five hundred rupees have been subscribed at Calcutta towards

erecting a monument in the Cathedral, to the memory of the late Bishop Heber. It is only a few years since the same was done for Bishop Middleton. There is a generosity on these occasions among Englishmen, which cannot be too highly commended. With them, moral and intellectual worth has its reward in life, and in death testimonials of grateful remembrance.

### *Convention of New-York.*

The 41st annual Convention of the diocese of New-York was held in Trinity church, in the city of New-York, on the 17th and 18th days of Oct. It was, probably, the largest convention ever held in this country; consisting of 177 members, viz. 75 clergymen, and 102 laymen; the latter representing 49 parishes. At the opening of the convention, the Right Reverend Bishop Hobart delivered a charge to his clergy, in which he ably and eloquently advocated those truly evangelical views of doctrinal and practical religion, for the maintenance and defence of which he has been so long and so justly celebrated. The Bishop's address to the convention, and the parochial and missionary reports, afforded the most gratifying evidence of the increase of the church in this diocese and of the temporal and spiritual prosperity with which it has pleas-



ed God to bless it. They also bore testimony to the fidelity and success with which the Episcopal and pastoral functions are executed. As our usual abstract of the proceedings will be given, we will only farther remark, at present, that it was a source of the purest Christian pleasure and gratitude, that a convention, it is believed hitherto unequalled in point of numbers, conducted its business with a harmony and unanimity, it may be safely said, never surpassed. May God long preserve to us this blessed unity of the spirit in the bond of peace, so well founded, and so truly accordant with that apostle's doctrine and fellowship which distinguished the unity of those ages in which evangelical piety flourished in its greatest purity!

*Christian Journal.*

*Abstract of the proceedings.*

The Committee of the Protestant Episcopal Church for Propagating the Gospel, reported the names and stations of twenty-six missionaries who had been employed by them during the past year.

A resolution was passed, "that in addition to other contributions in the respective congregations for missionary purposes, a collection shall be made for the same purposes at every visitation of the bishop to the said congregations, unless, in his judgment, this should be inexpedient."

Collections and contributions were reported for the Episcopal Fund to the amount of \$310 98; for the Missionary Fund \$1676 82; and for the Diocesan Fund \$662 48.

The trustees of the Episcopal Fund reported, that the capital now amounts to \$34,228 91, and

that the whole increase for the last year was \$2,773 19.

A committee having been appointed on the subject of trustees of the General Theological Seminary, they reported, that the diocese was entitled to 31 trustees for the same.

The missionary and parochial reports, which do not all seem to be perfectly kept, afford the following aggregate, viz. baptisms 1920, marriages 585, communicants 6179, funerals 694.

The list of the clergy appended to the journal, makes the whole number in the diocese 114. The number of congregations is stated to be 158.

From the missionary reports, we have room only for the following:

The Rev. Palmer Dyer thus remarks:—

By the above report, it will be seen that God, of whom alone cometh the increase, continues to give us abundantly his blessing. The number of our communicants has been nearly doubled at Granville, within the last three years; and the congregation of worshippers in our church has been greatly augmented. Among the converts from other denominations, is a gentleman who has been, for four or five years, a preacher of the Universalist doctrines within the bounds of the parish. These doctrines, as well as the Socinian, which are embraced by most of the Universalists, were by him publicly and fully renounced. The reading of Bishop Hobart's admirable "Preliminary Instructions concerning the Church," contained in his "Companion for the Festivals and Fasts," and of "Bowden's Letters," was instrumental in convincing him that

Episcopacy is of apostolic and divine origin.

A gentleman belonging to this parish has generously deeded to the rector, wardens, and vestrymen, a lot of land, consisting of 40 or 50 acres, of which we are to have possession after his death. If every professor of the religion of Christ would do as much in proportion to his ability, the Gospel would be supported, and our churches would no longer complain of the deficiency of their funds.

Much good has been effected by the parish library which we established last year, and which now consists of 113 volumes. Experience has taught us, that the best books to circulate among the people, for counteracting their prejudices, and preparing them to admit the validity of Episcopal claims, are well written histories of our church; and especially ancient ecclesiastical histories; whether in the form of volumes, or in the more compendious form of tracts and cheap abridgments. It is therefore certainly desirable that some efficient measures should be adopted, to supply the country with a greater number and variety of such valuable publications. In many places, those who are seeking for information can find almost any thing excepting a good and satisfactory historical account of the church.

#### *Number of Newspapers in the languages of India.*

The number of newspapers published in the languages of India, and designed solely for native readers, has increased, in the course of seven years, from one to six. Four of these are in Bengalee, and two in Persian.

#### *New African Episcopal Church.*

On the 10th day of October, the corner-stone of the first African Episcopal Church in the city of Baltimore, was laid by the Right Rev. Bishop Kemp, accompanied by several clergymen. The land on which this church is to be built, we learn, was a donation from Jas. Bosley, Esq. of Baltimore.

*Chu. Register.*

### **EPISCOPAL ACTS.**

#### *New-York.*

Oct. 17, in Trinity church, N. York, the Rev. William W. Bostwick, deacon, was admitted to the holy order of priests by the Right Rev. Bishop Hobart.

On Monday, Oct. 23, the Right Rev. Bishop Hobart consecrated to the service of Almighty God, St. Mary's church, recently erected in the village of Manhattanville, in the 12th ward of the city of New-York. On this occasion, morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D. an assistant minister of Trinity church, New-York, and the Rev. William Richmond, rector of St. Michael's and St. James's churches, N. York, and the sermon preached by the Rev. Henry J. Feltus, D. D., rector of St. Stephen's church, New-York. The erection of this neat and commodious church, in a village in which the regular celebration of divine service is peculiarly needed, and in a part of York Island, in which a church is a great accommodation to many owners and occupants of farms and country seats, is highly creditable to the zeal and enterprise of a few individuals, and especially of one, a member of the vestry and a student

of theology, who has manifested a devotion to the good work of building an house to the honour of the Lord, and a perseverance in the face of the many difficulties which often oppose that act of pious benevolence, the imitation of which would confer the most valuable and lasting blessings upon our church. May the reward of this truly Christian enterprise be found in the success, through the divine blessing, of the word, the worship, and the ordinances, to which this hallowed building is devoted, in bringing many to the sanctification here, and salvation hereafter, designed by the grace of God in Jesus Christ.

*Chr. Journal.*

*North-Carolina.*

On Sunday, the 8th of October, Mr. George W. Freeman, of Newbern, N. C. was admitted to the holy order of deacons, in the Episcopal church at Raleigh, by Bishop Ravenscroft.

*Pennsylvania.*

On the twenty-fifth Sunday after Trinity, Nov. 12th, the Right Rev. Bishop White held an ordination in St. Peter's church, Philadelphia, and admitted the Rev. David C. Page, deacon, missionary at Greensbury, Westmoreland county, Penn, to the holy order of priests. Morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D. an assistant minister of Trinity church, New-York; the sermon preached by the Right Rev. John H. Hobart, D. D. of New-York; and the candidate presented by the Rev. Jackson Kemper, an assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia.

*Virginia.*

On Wednesday the 20th Oct. the Rt. Rev. Bishop Moore, held an

ordination in Fork church, Hanover county, Va. and admitted the Rev. John Cooke, deacon, minister of St. Martin's parish, Hanover and Louisa counties, to the holy order of priests; on which occasion morning prayer was read by the Rev. Mr. Johns, and a sermon preached by the Rev. Mr. McGuire.

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**OBITUARY.**

Died, at Charleston, South-Carolina, on the 31st of October, after a few days illness, JANE W. BOWEN, eldest daughter of the Right Rev. Bishop Bowen. Seldom has so ample a field for panegyric been presented to the eulogist, as that furnished by the life of this amiable and interesting young lady. Bland, frank, and engaging in her manners, she won the esteem and admiration of all who knew her.

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On the morning of Friday, the 17th of November, between 12 and 1 o'clock, departed this life, in Philadelphia, in the 50th year of her age, Mrs. MARY BRONSON, relict of the late Mr. Enos Bronson, and daughter of Bishop White, of that city. The deceased having lived in the profession of the religion of the Redeemer, with corresponding exercises of devotion, and having discharged the duties of a daughter, of a wife, of a mother—it is a consolation to her surviving friends to believe that she has been received into those heavenly habitations, where the souls of those who sleep in Jesus, enjoy perpetual rest and felicity—waiting for the consummation of bliss, in body and in soul.



This lady was in her usual state of health until Tuesday the 14th of November, having been in St. Peter's church on the morning of Monday, and on the same day visited a friend in the afternoon. In consideration of the speedy termination of the severe disease with which she was visited, the event is another intimation of the uncertainty of life; and, to every one acquainted with the circumstances of the case, addresses the admonition, "Be thou also ready."

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Died, on the 4th Dec. 1826, Miss PARNELL FAIRCHILD, in the 48th year of her age.—We have extracted the following paragraphs from a discourse occasioned by her death.

This solemn scene is one of so frequent occurrence among us, that it has almost ceased to produce its proper effects. At first thought we should conclude, that death would be awakening in proportion to the number of our acquaintances and friends, whom it brings down to the grave in a given period.—Unfortunately this is not the fact. The frequency of the event renders us familiar with it, and we become hardened against the instruction and improvement that we ought to make, by the very circumstance which in this respect, it would seem ought to produce the greatest excitement.

On the present occasion our sympathy is excited in no ordinary degree. There are often circumstances in the character of the deceased which are calculated to produce unusual emotion. The present is one of those. A long period of usefulness had rendered our departed friend greatly beloved and esteemed. Perhaps there is no individual in this community, who

has so many personally and affectionately attached to her, as this amiable and excellent woman had, especially during the last years of her life. It is a pleasing reflection that the emotion of grief and sorrow so generally expressed, and increased by sympathy in the deep affliction of an only sister, whose peculiar situation seems to have rendered her almost necessary to her comfort, originates in the universal acknowledgment of her good qualities, and in the fact that a large proportion who pay this tribute to her worth, are those who have been early benefitted by her instructions and by her example. I am not aware of an instance, in which more general sympathy has been expressed, or of one who has been severed from us by death, whose piety and worth has been more universally acknowledged.—This will be my apology, if any apology be necessary, for departing out of my usual course, to notice some particulars in the character of the deceased, and to press on your attention the faith, the piety, and the virtue which shone in her life with so much lustre, and which, we can entertain no doubt, will be richly rewarded by the Father of our spirits, through the merits of the Saviour. I do this the more cheerfully, because I believe she has left no enemy to gainsay, and because her station in life freed her from all those failings which mar the splendor of riches, and from the influence of all those feelings which are apt to be cherished in the opposite condition of life.

But before I proceed to notice the qualities which rendered this exemplary departed friend so much beloved, I must remark that every attempt of the kind, is made with a view to the influence which the

death of such a person is calculated to exert upon the living; by the memorial of excellencies exhibited in life, to draw instruction from the grave itself, and by the *sweet remembrance* of such worth, excite the living to imitation, with a view to such blessedness in death, and such anticipations of future glory, as beamed their consolations upon the last days and hours of her life. I will observe here, what I am sure all who have felt any sympathy in the general sorrows which this dispensation of Providence has produced, will rejoice in, the effect of these consolations to calm and solace, the natural emotions of a sister's breast, than whom none surely, in the judgment of us all could be more afflicted, or could have more cause to be overwhelmed with grief; and if it were ever right, to murmur at the dispensations of divine Providence, might, in this case, refuse to be comforted, yet her spirit has been sustained under this heaviest of calamities, by the intimate knowledge of her sister's piety and holiness, by a confidence that she was united to the Saviour, by the bright hopes which she possessed, and which were equally illustrated in her life, in her sickness, and in her death; and by the undoubted assurance, that she has passed into that future scene where there is no weakness or frailty, no weariness or pain, but only happiness and glory in the society of blessed spirits, and in the fruition of God.

Her natural disposition was mild, amiable and affectionate. The excellent qualities of her heart and mind all seemed to have been sanctified by the spirit of God. She sought his influence and sanctification in every period of her life, and I believe, that all of you will agree

with me, in the opinion that in very few persons, have *his fruits* been so manifest. Her love of the Saviour was always a prominent trait in her character, and it was exhibited most sweetly in her death. He was always precious to her soul, and her greatest desire was, that she might be found in him.

She had the singular felicity to be regarded with all that affection and esteem which great virtues deserve. As an instructress she was in a high degree faithful, and I have no hesitation in saying, successful far beyond what we ordinarily see, in imparting by precept and example that instruction which maketh wise unto salvation. In her discipline, tenderness and firmness were always so blended as to secure the love and respect of her scholars, probably without an exception.

It has pleased God that this faithful servant of the Lord Jesus Christ, should be visited with a long and for the most part distressing sickness, at the close of her life. Her sick bed, however, was lighted up by faith and hope and divine consolations, with that humble joy in her Saviour and that confidence in his salvation, which become the prisoners of hope.

Her confidence was founded upon a careful examination of all the grounds of her interest in the Saviour. She was solicitous to remove every possibility of self-deception. But in her case, the *Spirit itself bore witness with her spirit*, that she was a child of God, and an heir of Heaven. She was therefore perfectly resigned to the will of God. Her last moments were peaceful—a foretaste of that rest in the Heavens, to which her pure spirit has gone.

Died at New-Milford, on the 27th of October last, Mrs. REBECCA BENHAM, wife of the Rev. Benjamin Benham, aged near 60 years.

She bore the character of a most affectionate wife, a tender mother, and a faithful friend. While these qualities endeared her to all her acquaintance, she possessed those higher attainments which constitute the pious Christian. During her last illness, an illness of nearly four weeks, attended with much bodily suffering, she gave remarkable proofs of her patience and resignation to God's will. For more than thirty years, she had been a communicant in the Episcopal Church; and retained through life an evenness of temper and sweetness of disposition, which constant infirmity of health like her's is so apt to destroy. As her end drew nigh, she exclaimed,—“O that I could die! O that my Saviour would take me to himself!”

A letter from a friend to a daughter of the deceased, may not improperly be introduced here:

“My dear, and much loved ———,

“I have just been informed of that sad event, which has shrouded your dear family in the gloomy habiliments of mourning. My tears had flowed in anticipation of the dread reality, but still I indulged a hope. Oh! I could not give it up. I knew not God's will in regard to her; but I hoped, I prayed, and would fain permit myself to believe, that He would spare her life. But ‘God's ways are not as our ways.’ From the frailty of our nature, we know not what to pray for as we ought, we know not for what to supplicate.

But, my dear ———, it is a delightful thought that God is our Father, and that he knows what is best for us. In his dealings with

the children of men, mercy is ever his darling attribute, and we are assured that he does not ‘willingly afflict or grieve them,’ but that ‘whom he loveth he chasteneth.’

“There are moments of suffering, however, in which *we feel* as if God's face was forever hidden from us, and as if he had forgotten to be gracious.

“The agony of a wounded spirit, cannot be described, and it is known only to its God, but it is God alone who can pour into it the balm of heavenly consolation.—This he does afford to all his faithful followers, and this I trust will sooth your aching heart. He does not forsake his children, although he corrects them, neither will he turn a deaf ear to their prayers.—In seasons of deep affliction, we look in vain to the world for comfort or consolation. The heartless votaries of gaiety and pleasure can communicate no solace to the wretched mourner. Their scene of action is far different from the saint's sick room, and dying bed.

They heed not the sighs, that proceed from the house of mourning. But thanks be to God, we have, in the person of our blessed Saviour, one who can be touched with the feeling of our infirmities; one who hath ‘borne our griefs, and carried our sorrows;’ and one who has said, ‘My grace is sufficient for thee.’

“Although severely afflicted my dear ———, you cannot but have the richest consolations in the life and death of your lamented mother. Her life was so exemplary and so pious, and her trust and confidence in God so entire, that to her, death could have had few terrors.

“I know that the affectionate heart would cling with anxious solicitude, to the dear objects of her



love on earth. But to them, how consoling is the thought, that the saint's last pang is the agony of separation. The disembodied spirit is then forever released from suffering and pain. It leaves this wretched world, and is conveyed away to the bright home of angels. Oh, who would not die, to join their happy throng? Who would not suffer on the earth, to be forever blessed with the Lord? Oh, the thought gives rapture to the soul, and consolation to the bleeding heart. God grant it may be realized by us, that when we leave this world of sin, sorrow and death, our souls may be re-united to those dear friends, who have already en-

tered into rest, and join the holy company of angels and archangels, cherubim and seraphim, and be forever near the throne of God.

The sacred scriptures abound in consolation, as your own experience can, no doubt, well attest. With this you need no other.

You have, dear ———, my sympathy and my prayers. Present my respects to your bereaved father, and my assurance that I have sympathised most deeply in his loss.

Remember me affectionately, to my dear ——— and other friends, and believe me, in sorrow as in joy, your affectionate ——— ———."

### NOTICE TO SUBSCRIBERS.

We now take final leave of this work, which we believe has gone through a greater variety of vicissitudes, and has existed longer than any publication of the kind in our country. In bringing it to the close of the present volume, we feel gratified that we have been able, amidst numerous and pressing avocations, to discharge a debt which seemed due to the memory of a much loved and valued friend, and to add, we hope some, though small pecuniary assistance, to his afflicted family.

*We take this opportunity to request the Agents and Subscribers, to transmit as early as possible, the sums due, to Messrs. STARR & NILES, who are authorized to receive all monies for the Magazine. The circumstances render it very important that this request receive immediate attention.*

### THE NEW PAPER.

At a Convocation of the Clergy of the Diocese of Connecticut, holden at New-Haven, the 3d day of October last, a Committee of that body reported in favor of the establishment of a Weekly Periodical Paper, to take the place of the Churchman's Magazine, after the close of the present year, and the following Resolution was adopted by the Convocation, viz. :

"Resolved, That the Bishop of the Diocese be requested, with the aid and advice of such of his Presbyters as he may see fit to consult on the

subject, to concert measures for establishing a Periodical Publication, devoted to the interests of the Church, either in connexion with, or independently of the Eastern Diocese, and that such publication commence on the discontinuance of the Churchman's Magazine, or as soon after as may be practicable."

In pursuance of this Resolution, the following Prospectus is now presented to the readers of the Churchman's Magazine, and will in a few days appear on a separate sheet, accompanied by a Circular Letter from the Bishop. It is intended, if possible, to procure a suitable Editor, who shall devote his entire services to the Paper, and arrangements are now in train for that purpose.

## Prospectus,

OF A PAPER TO BE PUBLISHED WEEKLY, IN THE CITIES OF  
HARTFORD, MIDDLETOWN, NEW-HAVEN, AND  
BOSTON, AND ENTITLED

## THE EPISCOPAL WATCHMAN.

The publication of the Churchman's Magazine being about to cease in consequence of the death of its lamented Editor, the late Rev. Dr. Bronson, it is proposed to substitute for it a paper which, having the same objects in view, shall differ from that Journal in the variety of its contents, and in the frequency of its appearance.

The objects of THE EPISCOPAL WATCHMAN will be the increase of useful knowledge, the promotion of virtue, and the dissemination of pure and undefiled religion. And because it is believed to be the scriptural and most effectual way of advancing the last and greatest of these objects, the elucidation and defence of the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America, will constantly be kept in view.—Other topics will also find a place in the proposed paper. The cultivation and improvement of the mind, and the refinement of the taste and affections, if made subordinate objects of pursuit, may be rendered auxiliary to the cause of religion.

Experience has shewn, that to insure to a paper, such as is now contemplated, the most complete accomplishment of its ends, *variety*, so far as may be consistent with its leading character, is absolutely essential. A portion of the pages of the WATCHMAN will therefore be devoted to Literature and Science, and to the fine and useful Arts; and for the accommodation of those who may have no convenient access to other means of information as to passing events, each number will contain a weekly summary of the most important items of foreign and domestic intelligence.

It is not to be expected that any plan or arrangement of matter can be devised, which will be strictly adhered to in every number. The following are some of the principal subjects which will occupy the pages of the WATCHMAN :

I. THEOLOGICAL DEPARTMENT.—Biblical Criticism and the Interpretation of Scripture; short Sermons, Lectures, and Practical Essays on Scriptural subjects; and on the Constitution, Ministry, and Services of the Church; Reviews of new religious Publications; Parochial, Diocesan, and General Church History; Retrospective Reviews, including reviews, analyses, and abstracts of standard and rare works in Theology, with accounts of their authors; Biography and correspondence of persons eminent for piety, learning, or usefulness; Proceedings of Conventions and religious Societies; Episcopal Charges and Addresses; Ecclesiastical and Missionary Intelligence.

II. LITERARY AND SCIENTIFIC DEPARTMENT.—Reviews, and Critical Notices of new Publications; Essays on Literary and Moral subjects; useful Scientific information; notices of important discoveries in Science and the Arts, and of late and intended publications; original and selected Poetry.

III. MISCELLANEOUS DEPARTMENT.—General view of Politics, Foreign and Domestic; Summary of passing events, &c.

No advertisements, except those which relate to religious and literary subjects, will be admitted into the *Watchman*; and thus, in addition to the portion of it devoted to religious matter, all the information contained in the ordinary newspaper will be communicated to its readers, without the incumbrance of advertisements.

The Editorial charge of the *WATCHMAN* will be committed to a Clergyman of the Protestant Episcopal Church, of approved talents, learning and piety, under the superintendence of the Bishop of the Diocese, aided by such of his Presbyters as he may find it convenient to consult. Several Clerical and Lay gentlemen, in this and other Dioceses, have kindly promised their assistance in furnishing materials for the work.—The profits of the paper will be devoted to religious purposes, and that portion which may accrue from the subscriptions within this Diocese shall be paid into the Treasury of the "Society for the Promotion of Christian Knowledge." The first number will appear as soon as a sufficient number of subscribers shall be obtained to justify the publication.

## TERMS.

THE EPISCOPAL WATCHMAN will be published, on the same day of each week, in the cities of Hartford, Middletown, New-Haven, and Boston; and will be sent to distant subscribers by mail, or by such other conveyance as they may designate. It will be printed on a royal sheet of paper, of a good quality, and with a fair type.

The price to Subscribers will be *Two Dollars* per annum, payable in advance; or \$2 25 cts. at the end of six months. Agents, who become responsible for the payment of subscriptions, shall receive an allowance of 15 per cent. Literary advertisements will be inserted at the usual rates, and no others, except religious notices, will be admitted.

Contributions to the pages of the *WATCHMAN* are respectfully solicited.

Subscription papers to be returned, if possible, early in February, addressed to Hezekiah Huntington, jr. bookseller, Hartford: to whom also may be addressed (post paid) all communications for the *Watchman*, till the Editor shall be announced.

*Dec 18th, 1826.*



